

(NO. 5.)

THE

# **Anti-Masonic Review,**

AND

## **MONTHLY MAGAZINE.**

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"The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high ; that saith in his heart : who shall bring me down to the ground."

OBADIAH, 3.

Had the Arch Apostate power to choose the Society into which to enter for the destruction of souls, as of old he had power to select of all the beasts of the field the wily serpent, none is so fitted to his purpose, as a secret, mystical and sacramental Association. He could have but a single objection to it, to wit : its lurking would naturally render it suspected, and men would avoid it. To remedy this inconvenience, the character of religious sanctity and christian benevolence is necessarily assumed, and the claim to the patronage of Patriarchs and Prophets, Saints and Apostles ; but, at the same time, the institution is profane in its rites, blasphemous in its oaths, revengeful in its spirit, barbarous in its obligations, and false throughout.

Or were sinful and depraved men to build a fit temple for the chosen residence of the Prince of Darkness, its

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foundations would be laid in a lie ; it would be built up with delusion, inclosed with mystery, and decorated with selfishness. Instead of the cloven foot for a beacon upon the dome, it would surely display the banner of religion, while the watchmen unceasingly blow the trumpet of charity and benign alms-giving.

Such is the temple, the Mystery ; claiming king Solomon for its Grand Master Architect, and honest but deceived men for its supporters ; such is the society setting itself forth as the handmaid of religion, trumpeting the poor bounty it is sworn to give, to be genuine benevolence ; the system, which appeals to Heaven for its origin, to the Holy Scriptures for its truth, and to the ministers of the gospel for its support ; whose entrance is guarded by a tyler with a drawn sword, and whose outward gate has been hitherto strictly watched by death.

Truth upon this subject is every day taking stronger hold of the public mind ; and, while some of the Fraternity are estranged from us, by their confidence in masonic glory, not a few are ripe for publicly taking farewell of F. M. The number is daily increasing of those who begin to look about for a door of escape from the house of vanity, and of those who come openly forth, "weeping like him who denied his Master." Ere long the tottering walls of the boasted temple of Free Masonry will cause the alarmed tenants to make a rush, and you who linger, may be overthrown in the gate.

Nothing of value in the system of F. M. binds to it the affections of honorable men ; no shadow of use in the trumpery of emblems, and the mummerly of words constituting the body of the masonic lectures, commands for it the respect of its gifted members. Philanthropists do not remain attached to the order for its peculiar benevolence ; neither do patriots continue to it the

support of their names for its support of our political institutions; nor do divines adhere to it with their weight of character and influence, for its kind services in the capacity of a handmaid to religion, yet each of these classes of men do adhere to it, do support with their influence, and countenance with their names, the conceited mystery of Free Masonry.

What can be their motive? The foolish thing has been exposed to the world, and wise men must despise it; the licentious thing has shewed both its disposition and its power to trifle with our most sacred rights, and every freeman must dread it; the profane thing has opened its blasphemies to the public gaze, and every soul must abhor it; nevertheless, good men are retained in its connexion! They can not be retained by any sinister design, else they are not good men; they neither wish to use, nor to be used by, the signs and tokens of F. M., they heartily despise them. They would be glad to be unknown to the world as masons; they would rejoice to have it forgotten that they were ever inside of a Lodge room; they love to say, when compelled to speak upon the disagreeable subject: "I have not attended a lodge these five years, ten years, twenty years." Yet they are masons in good standing, subject to the laws of the Order, and suitable to prop its falling character.

"Have you read Morgan's book?"

"No; I do not wish to read it."

"Free Masonry is said to be of recent origin."

"I never thought much of its claim to king Solomon."

"But the oaths of F. M. that are published, are horrid."

The mention of the *oaths* puts an end to the dialogue; the oaths silence them; the oaths bind them against their will to F. M. the oaths hold their influence in favor of the institution after they are satisfied of its

worthlessness ; the oaths retain their names, where their presence has not been for years ; the oaths compel them to countenance what they do not approve ; the oaths, *the oaths !* these restrain their liberty ; these burden their heart ; these blind their eyes, pervert their conscience, and chain their will. A conscientious regard to their masonic oaths forces them, against conscience, to support a bad institution ; to be silent, when duty bids them speak.

What is an Oath ?

To these men it is every thing, and F. M. nothing. Remove the oaths from their consciences, and they would give Free Masonry like chaff to the winds ; they, too, would make it :

“ A fixed figure for the hand of scorn,

“ To point his slow, unmoving finger at.”

For their sake we will examine : What is an oath ? What constitutes its binding principle, its strong obligation ; In what consists the awful, dreadful power of an oath of God ?

An oath is a promise accompanied with an invocation of God to witness what we say.

Two things are essential to an oath, that it contain a promise, and the name of Jehovah. The naming of the name of the Lord is not sufficient alone to constitute an oath ; much less is a simple promise, an oath ; but the Lord's name united with a promise constitutes the highest obligation to which God or man subjects himself ; for “ God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath,” and “ because he could swear by no greater, he swore by himself.”

The Lord gave a *promise* to Noah, and set his bow in the cloud for a token ; but that promise was not an

oath. The Lord communicated his name, **I AM THAT I AM**, to Moses, but it was not accompanied with a promise, and therefore is no oath. When Abraham was old, he made the chief of his servants promise, or "swear by the Lord, the God of heaven, and the God of the earth" that he would not take a Canaanite for Isaac to wife. Remove from this covenant the Lord's name, and it becomes a mere promise: remove from the covenant the promise not to take for Isaac a Canaanite to wife, and it is mere profanity, an idle and unnecessary use of the holiest Name; and can not be an oath. The union of the Name with the promise, constitutes the holy obligation, which it is perjury, either to slight, or to break.

An oath is as clearly a compound, as water is a compound. Hydrogen gas alone in any quantity will not form water, nor will oxygen gas: but hydrogen and oxygen combined in due proportion make pure water. As no other union of elements will constitute water, but these two, oxygen and hydrogen; so no other form of words will constitute an oath but these two, the Lord's name and a promise. Use the Lord's name alone to any extent, and it is no oath, but only profanity; neither can a promise a thousand times repeated, by any means, alone become an oath. But join the two, the Lord's name with a promise, and like the union of hydrogen and oxygen, a new thing is formed, of mighty import.

To form an oath, then, we must use the Lord's name and a promise. Suppose, in forming an oath, instead of the name of the Lord, we use "Heaven," it is God's throne; "the Earth," it is his footstool; "Jerusalem," it is the city of the Great King; and joined with a promise, they give the *form* of an oath, and are for-

bidden, inasmuch as those who swear by Heaven, swear by Him who dwells therein, and they who swear by the earth, swear by Him who made it. This interpretation of Divine Revelation, approves itself to every enlightened conscience. The words Heaven, Earth, &c, are constituents of the oath, because they contain in this use of them the idea of the Creator of all things; and that idea is the one essential part of an oath. So that the Holy Scriptures, which teach us to regard by faith the Invisible One in all things, forbid any attempt at evasion in the form of expressing the first essential in an oath.

Nevertheless, we cannot suppose the obligation of a promise sanctioned by the name of George, or of Jupiter, to be in the slightest degree binding for the *oath's* sake. "By George, I will go barefoot, or barehead, on a brother's errand. By Jupiter I will keep the secret of a brother,—any thing except murder and treason, and these at my election." No mortal would regard the *names*, as having any binding effect upon these promises; they are idle words, not lawful to be used; but in relation to confirming the promises, they are a nullity.

If the first requisite to an oath be wanting, we see that although the form of an oath may remain, the words have only the binding force of a simple promise. On the other hand, if the second requisite to an oath be wanting, although the true form of an oath may remain, the words have no binding effect, and must be regarded as mere profanity, or, with aggravating circumstances, as blasphemy. For instance: "I, A. B. of my own free will and accord, and in the presence of Almighty God, and of this Rt. Wor. Lodge, do most solemnly and sincerely swear that" *I will kill Paul!*—

This is monstrous profanity ; but no child of capacity to read, will attach any moral obligation to this form of words, binding him who uses them to commit unhal- lowed murder. Certainly, the reader exclaims : " You are not bound by this oath ; you sinned in taking it ; to keep it would aggravate your guilt ; you are bound by the holiest ties to do good, and not to do evil. Having taken the Lord's name to your unrighteous pledge, you have profaned his name, and by no means has your profanity sanctified that unholy pledge, or rendered it morally binding upon your conscience. It is monstrous to plead past profanity in justification of present ini- quity."

The second essential to an oath is wanting, viz. a just promise ; for to form water, not only the oxygen gas must be pure, but also the hydrogen. To kill Paul is wrong, and promising in the name of the Holiest to do it, can never make it right. The name is good, the promise is bad ; and the conjunction of these, in the *form* of an oath, does not constitute an oath, any more than the union of so much gibberish to the Holy name would constitute an oath. It is dreadful profanity ; and although we add for a forfeit, the penalty of a fellow craft's obligation, "to have the heart torn from the left breast, and given to the fowls of the air," it does not help the matter. The promise is bad ; neither pen- alty nor name can make it good ; and it can have no part in forming an oath.

"I, A. B. of my own free will and accord, in pres- ence of —, most solemnly and sincerely promise and swear that I will inform a brother of all approaching danger, if in my power."

This promise is not good ; it is *unlawful*, and there- fore can no more enter into the composition of an oath,

as one of its two principal ingredients, than nitrogen can be compounded with hydrogen to form water.—Such union is naturally impossible. “I will inform a brother of all approaching danger if in my power”—Suppose his country calls upon the swearer to seize the property of a brother, or to arrest his person? He must warn him of the coming danger, or break his promise; and if he keep his promise and warn him, the end of the law is defeated, and the cause of his country is abandoned. The promise is unlawful, the form of the oath is only left, and the expression is profanity.

“I furthermore promise and swear, if ever I see the grand hailing sign of distress, or hear the words accompanying that sign, and the person giving it appears to be in distress, I will fly to his relief at the risk of my life, if there be a greater probability of saving his life, than of losing my own.”

This promise connected with the name of Holiness, is precisely like the last, unlawful, and also like Herod's oath: “I will give thee whatsoever thou shalt ask.” But Herodias' daughter said: “Give me the head of John Baptist;” and the king was sorry, yet for his oath's sake, and the sake of his guests, he completed his guilt, and consented to the murder. Our oath-bound brethren on a jury, when the culprit at the bar should give the grand hailing sign of distress, might, like king Herod, be exceeding *sorry*, and, like the king, also, they might for their oath's sake, interfere between the criminal and blind justice; they might for their oath's sake, secretly turn aside from their distressed brother, that sword, which the laws of our country had raised against his liberty, or against his life.

So in keeping a brother's secret, and going on a brother's errand; the secret may be innocent, and the er-

rand may be honest ; but if there be a Herodias in the case, the oath still is the same, and he who takes it, breaks it, or is completely subject to her will. The masonic oath is, in its nature, Herod's oath precisely.—“I will give thee whatsoever thou shalt ask,” said Herod with an oath. “I will go on your errand, brother ; keep your secret ; apprise you of danger ; rescue you from distress ; and do for you any thing, when I shall be informed that my masonic oath requires it.” These are unlimited and fearful obligations, rendering the mason subject to the humor, not of one daughter-in-law, but of every wicked brother.

They are worse than the oath of Herod, much worse ; for his boundless oath was limited to one person, in a single instance, while the boundless oaths of Freemasonry are unlimited in time, and are extended to every member of the fraternity.

Had the damsel asked a proper gift, Herod's oath would have passed unnoticed. Honest masons having no wickedness to perform, to communicate, or to conceal, their obligations pass unheeded. But the moment an unholy desire calls for gratification, Herod's oath, and the mason's with equal strides, come to its support ; and the mason, as well as the king, for his oath's sake, plunges into the depths of guilt and crime. It is as natural for the freemason to do it, as it was for the king ; and we have seen both alike yield to the temptation, and, with wicked hands, slay those whose only crime was, TESTIFYING THE TRUTH. John said : “It is not lawful for thee to have thy brother's wife ;” and Morgan carefully prepared his book, and said : “*This is Free Masonry.*” If John had been silent, or had falsely spoken with respect to Herod's illegal marriage, Herodias would never have taken advantage of the king's oath to behead the austere Baptist ; and if Morgan had

been silent, or had published only a lie upon Free Masonry, the harlot would never have taken advantage of her lover's oath, to smuggle the unyielding Morgan from his wife and helpless children, from the protection of his friends, from the constitutional right of trial by a jury of his peers of the vicinage, to sink his dead clay in the deep waters, and to load his memory with loathsome obloquy. It was *the truth*, in both these cases, which aroused the spirit of revenge in the bosom of the guilty; it was the truth, which, instead of mortifying and humbling the offenders, pricked them on to transgress; it was THE TRUTH, which made John a martyr to the immodest queen, and which made Morgan a martyr to shameless Free Masonry.

Herod's promise was unlawful; he had no right to pledge himself to an unknown measure. He said: "I will give thee *whatsoever* thou wilt ask." He was taken in a snare, and instead of breaking it, he suffered it to strangle him. So are the Masonic obligations unlawful; we have no right to pledge ourselves to do we know not what. Men doing so, are taken in a snare which they may be sorry for, as Herod was; but nothing short of a renunciation of their oaths, will deliver them from the danger of Herod's transgression. To attempt keeping the oaths in things lawful, and breaking them in other cases, is not safe, but exceeding dangerous; besides the mind is unceasingly harrassed between the fear of too much keeping, or breaking the oaths: and they become a burden impossible to bear.

How totally hostile to peace of conscience, when an honest Free Mason reflects, that he is bound by oath *always to hail* the sign of a brother Mason, i. e. to respond to it by some countersign; *always to attend a summons of the Lodge*, if held within the length of a cable tow; *to keep forever a secret whatever is done in pursu-*

ance of that summons, the two highest offences against human law only excepted; to go, if need be, without hat or shoes, on any errand a brother Mason may require in the name of a brother, if the distance be not above the length of a cable tow! To a stranger to the farce of the Lodge-room, the very mention of these things is perfectly ridiculous; but to the unfortunate wight, who, in imitation of the good and great, has entered hood-winked upon the point of a sharp instrument into the Lodge, and assumed these unhallowed obligations in the name of the Lord! they are a mountain of difficulties; a subject of distressing recollection; no light or laughing thing, but a serious and most oppressive burden. We have felt it; and in that day when we saw our way clear to throw off these oaths, as a marriage oath is thrown off when the marriage bed is defiled, and as our religious fathers threw off the Romish oaths, when they deemed the corruption of the church sufficient to justify it, and as our fathers in the flesh threw off the oaths of British allegiance, when they found them the bonds of their country's slavery to a foreign power; the heart was already relieved of a burden, the bosom heaved with new elasticity, and the perturbed spirit enjoyed unwonted composure; and now the work has been six months done, both time and conscience approve it.

Man regards the appearance; but the Lord searches the heart. The day of trial awaits all, both those who retain, and those who renounce, their Masonic obligations. No man should be governed in this matter by example chiefly, but by a pure conscience, enlightened from on High; and as he feels bound to act in the sight of Heaven, so let him act, fearless of men or of Masons. Neither be hasty to sin by presumptuousness, nor fall into condemnation by remissness. But prayerfully

inquire, what is duty ; be fully persuaded in your own mind, and if your oath to Free Masonry is like Herod's to the dancing girl, put it away, and be at peace. You can have no peace in attempting to keep it. If it be only the name of the Holy One attached to an unlawful promise, it is not an oath, but mere profanity.—The promise made without the form of law, and contrary to the equal rights of citizens, is not to be the more observed, because of the profanity connected with it ; but the sooner to be rejected, both as a counterfeit and most dangerous imposition. It is a fearful thing to make the name of the Holy One an apology for sin, or a shelter for transgressors.

If the Masonic obligations were an oath, they would be liable to every objection, which can be made to Herod's oath, and much more. But they are not an oath ; they are mere profanity and blasphemy ; the wickedness they include and cover, vitiates them entirely ; the promises are, many of them, bad, and they are all obtained under false assurances ; putting the Lord's name to them, can never make them good. To form the new and mighty element, water, both the constituent gasses must be pure and unadulterated ; and, so, to constitute the awful obligation of an oath, each of its elements must be pure ; the name Holy, and the promise righteous.

**REVIEW OF DR. DALCHO'S ORATIONS.**

CIRCULAR OF THE PUISSANT SOVEREIGNS.

*(Continued from p. 132.)*

WE parted from this wonder of the Mystery, at the point where the Grand Consistory of Paris put their names to the commission of Brother Stephen Morin, constituting him "Sovereign Inspector-General over all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges, and Consistories of the Royal and Military Art of Freemasonry, in the new world!"

Brother Morin, to take possession of his extensive empire, landed at St. Domingo, in the West Indies, where he by the Majesty that was in him, appointed a Deputy Sovereign Inspector-General for all North America. "This high honour," says the Circular of the Sublime and Puissant Sovereigns, "was conferred on Brother M. M. Hayes,\* with the power of appointing others when necessary." p. 71.

"Brother Hayes appointed Brother Isaac Da Costa, Deputy Inspector-General for the State of South Carolina, who in the year 5787, (1783) established the Sublime Grand Lodge of Perfection in Charleston." Here is the important matter which the Sublime Sovereigns have issued this Circular to communicate, viz: The account of the establishment of the Sublime Grand Lodge of Perfection in South Carolina. See 2d page of the Circular.

\* Moses Michael Hayes was a reputable Grand Master of Ancient Masons in Massachusetts, 1789-90 and 91, and after the union with the Moderns in Massachusetts, A. D. 1792, he was one of the Committee to compile the Book of Constitutions.

"The names of the masonic degrees are as follows,  
viz :—

1 Degree called Entered Appren-	9 —	Elected Knights
tice,		of Nine,
2 — Fellow Craft,	10 —	Illustrious Elected
3 — Master Mason,		of Fifteen,
4 — Secret Master,	11 —	Sublime Knight
5 — Perfect Master,		Elected,
6 — Intimate Secre-	12 —	Grand Master,
tary,		Architect,
7 — Provost & Judge,	13 —	Royal Arch,
8 — Intendant of the	14 —	Perfection."
Building,		

One would suppose it were time to stop at this degree; but it is only the fourteenth step in the *Sublime Grand Sovereign's* ladder, and nineteen steps are above the Degree of Perfection! This is genuine Free-masonry, that began with time and reaches *Perfection* before it is *half* finished.

" 15 — Knight of the	18 —	Sovereign Prince
East,		of Rose,
16 — Prince of Jeru-	19 —	Croix de Hero-
salem,		den,
17 — Knight of the	19 —	Grand Pontiff.
East & West,		

Members of this and the following degrees may understand the hieroglyphics referred to in Dr. Dalcho's Note D.

20 — Grand Master of	25 —	Prince of Mercy,
all Symbolic	26 —	Knight of the Bra-
Lodges,		zen Serpent,
21 — Patriarch Noach-	27 —	Commander of the
ite or Cheval-		Temple,
ier Prussian,	28 —	Knight of the Sun,
22 — Prince of Liba-	29 —	K. H.
nus,	30, 31, 32 —	Prince of the Roy-
23 — Chief of the Tab-		al Secret, Prince
ernacle,		of Masons,
24 — Prince of the Tab-	33 —	Sovereign Grand
ernacle,		Inspector Gen.

" Besides these degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense to those brethren who are high enough to understand them, such as select masons of 27, and the Royal Arch as given under the Constitution of Dublin. Six degrees of Maconnarie d'Adoption, Compagnon Ecossais ; le Maitre Ecossais, et le Grand Maitre Ecossais, &c. &c. making in the aggregate 53 degrees."

The puissant Sovereigns of South Carolina added *ten new degrees* to the Sublime Grand Lodge in 1816. (Freemason's Library, p. 317.) The *original state* of the Sublime degrees, however, is not altered ; not at all. Freemasonry can find a way to make 33 and 34 equal and the same ; and the very Perfection one reached at degree 14 in 1808, the same with the Perfection attained in degree 24 of 1816. A little sleight of hand will do this ; and the mistress of *the faculty of Abrac* is never at a loss. She named in this grand circular 33 degrees and 20 collateral degrees, making an aggregate of 53 degrees ; and now, since 1816, ten of the collateral are removed into the direct line, the aggregate remaining the same. That is a slight change, one would think : like taking the outer courts of an edifice, and putting them three stories higher up on the top. It is, however, the same building yet ; though the Sublime Sovereigns' expression would be rather strong applied to this case, when they say, p. 117, " Not the *smallest alteration* or addition has been made to the Sublime Degrees, &c. Those who can read note D. will understand this :

The names of the new degrees are worth having, to make the present system of the Sublime Sovereigns complete : all the changes made are between the Master's degree and the degree of Perfection, which latter is

elevated from the 14th of the former to the 24th degree of the latter system. The degrees added, are

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|----------------------------|--|
| 4 The Mark Master,         | 11 Knight of the Holy Sepulchre,           |
| 5 Past Master,             | 12 Knight of the Christian Mark,           |
| 6 Most Excellent Master,   | 13 Knight Templar,                         |
| 8 Royal Master,            | 23 Knight of the 9th Arch; which           |
| 9 Knight of the Red Cross, | brings us to <i>Perfection</i> at the 24th |
| 10 Knight of Malta,        | degree.                                    |

“The committee respectfully submit to the consideration of the Council, the above report on the principles and the establishment of the Sublime degrees in South Carolina, extracted from the archives of the society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the institutions\* over which this Supreme Council presides; and they flatter themselves, that if any unfavorable impressions have existed among their brethren of the Blue degrees from a want of the knowledge of the principles and practices of Sublime Masonry, it will be done away; and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons: that, as all aim at general improvement of the condition of mankind by the practice of virtue, and the exercise of benevolence, so they sincerely wish, that any little differences, which have arisen, in unimportant ceremonies, of *Ancient* and *Modern*,† may be reconciled, and give way to the original principles of the

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\* What these institutions were, is not evident; but I sadly fear the “Most Puissant Sovereigns,” fancied themselves supreme over the Lodges of our land; if so, it was only in the fancy. Our Lodges never invited any Sovereigns to reign over them, and, least of all, these Sublime Gentlemen, “under the canopy of the Zenith,” 32 deg 45 min. N. Lat.

† This is the difference, which, according to our author, (p. 22,) was determined by the Jewish historian, Josephus, in favor of the Moderns.

Order, those great bulwarks of society, universal benevolence and brotherly love, and that the extensive fraternity of Free Masons, throughout the two hemispheres, may form but one band of brotherhood. "Behold how good and how pleasant it is for brethren to dwell together in unity."

"They respectfully salute your Grand Council, by the *Sacred Numbers*.

"Charleston S. C. the 10th day of the 8th mo. called Chisleu, 5553, A. B. 580*d*, and of the Christian *Æra*, this 4th Dec. 1802.

"Frederick Dalcho, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*, and Lieutenant Grand Commander in the U. S. A.

"Isaac Auld, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*.

"E. De La Motta, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*, and Illustrious Treasurer General of the H. Empire."

Thus ends the extraordinary report of this Masonic Committee. Their worthy names deserve to be remembered; and their mysterious title would undoubtedly assist the memory, could it be unravelled. K. H. P. R. S. ! what can that mean? Surely these letters are the initials of the 29, 30, 31, and 32 degrees of Sublime Free Masonry. P. R. S.—Prince of the Royal Secret. That is clear; but K. H.—what is K. H.? Be patient, reader, it is too blasphemous to unfold at once: we shall presently see what it means. Treasurer General of the *H. Empire*? I have a work, "*Hermes*," approved in its principles by the Grand Lodge of France, which, with less modesty, calls this Masonic dominion, "*Le St. Empire*," the *holy empire*. Illustrious Treasurer General of the Holy Empire! E. De La Motta, Knight of the *Holy Ghost*!!! Prince of the Royal Se-

cret!! Sovereign Inspector General of 33d, and Illustrious Treasurer General of the Holy Empire!

Be astonished, O, reader! Let your heart misgive you! withhold your belief; nay, declare, positively, that innocent Free Masonry is abused by this interpretation of her honorary capitals; and then know that the explanation here given to K. H. is copied from the Sublime Sovereigns themselves: and although they are false, this reading of K. H. is strictly true. (See Free Mason's Library, Baltimore, 1826, p. 317.)

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“Doth a fountain send forth at the same place, sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.”—ST. JAMES, chap. 3.

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We will now look back upon this precious document of Freemasonry, and examine its general character. That it is vain, bombastic, and false beyond comparison, requires not a word to shew; but it has truth in it important to be known. It is the only document, with which I am acquainted, giving an account of the introduction of the Masonic degrees into this country, above that of Master. It is matter of record in the constitutions of England and in the constitutions of America, that the first three degrees were introduced and planted at Boston, A. D. 1733. But whence came the remaining 30 or 40 of the Sublime degrees? Who can tell? And when did they first find a home in this holy land of liberty? Who can tell? Ay, *who*? Brother Grand Master, can you? Brother Grand High Priest, can you? Brother Prelate, do you know whether, or not, in officiating between the Majesty of Heaven, and Sublime Free Masonry, you are the servant of sin, the tool of infidels, and the slave of him “who is a liar and

the father of it?" Verily, you suppose *not*; but you have no evidence besides the reiterated assertions of false Free Masonry. I believe you *are* High Priests of sin, unwittingly, it is true; nevertheless, you *are* ministers of falsehood. You are named with a name of blasphemy, *High Priests after the order of Melchirideck*. That is your Masonic name; and since Divine Revelation has *appropriated* that name to the Lord, our Saviour, it is no longer, if it ever were, common to mortals; it is blasphemy to assume it. You are prelates of unrighteousness. That you are ignorant of it, is true; and how far this sin of ignorance is to be winked at, a future day will shew. I do not condemn you; but I tell you the truth: You are the Prelates of Free Masonry; the ministers of *folly*; the ministers of deceit and imposture; the ministers of iniquity and impiety; the ministers of Satan's *synagogue*; ministers of that nocturnal school, in which, as sure as there is a prince of darkness, he presides. I speak not thus to be severe, unnecessarily to wound you; but so true as there is a Gospel, so true you are the servants of its foes—it- *most desperate* foes. You may scorn my words, but your own experience will tell, faithful servant of the Cross, how such scorn can be endured.

If ye cannot bear this, turn away. If ye cannot endure the sound of a voice uttering the deep convictions of an honest mind, throw down the pamphlet, go to your farm, or to your study; for worse things are in store for you. I have called you hard names, I now shall prove that you deserve them. If ye cannot hear the truth with your ears, how can ye endure the sight of it? How can ye bear to feel it with your hands, to handle it, and to know that it is indeed truth? Truth never hurts; taste it, eat it; and it will prove the reverse of the prophet's little book, that was sweet as

honey in the mouth, but bitter in the stomach: this will be bitter in the mouth, very bitter, but salutary in the stomach, refreshing your whole frame.

Webb's Monitor, Albany, 1797, p. 214, commences a list of all the Sublime Lodges of America, thus:

"The oldest Chapter of Royal Arch Masons of which we have been able to obtain information, is that holden at Boston, in St. Andrew's Lodge. This Chapter was first formed about the year 1764." Then follow five Chapters in Connecticut, six in New-York, six in Pennsylvania, and two in Virginia, without date to their origin. The Book of Constitutions of Massachusetts, editions of 1790 and 1798, giving a history of Free Masonry in Massachusetts, makes no mention of any degree above the Master's.

Mr. Webb and the Sublime Sovereigns, agree in making the Sublime Masonry of these United States commence at Boston, in Massachusetts. It was 1761, 27th August, when the Grand Consistory of Princes of the Royal Secret gave brother Morin the appointment of Inspector General over all Lodges, &c. &c. &c. of the new world. In what year he gave brother M. M. Hayes, "the high honour," of Deputy, the archives, or the Sublime Sovereigns forget to mention; but the time would not be unsuitable to Mr. Webb's statement, "*about 1764, the first Royal Arch Chapter of the Union was held at Boston;*" the abode of Mr. Hayes, by the very Lodge, (St. Andrews,) over which Mr. Hayes was, in 1789, 90, and 91, Grand Master by election, and not by commission of the King of Prussia's Deputy. These circumstances agree but too well together.

Now whether Sublime Masonry began many thousand years earlier, than the revealed history of the world places the creation of man, or first saw the light early

in the eighteenth century, the introduction of it into North America, seems to have been effected by the Grand Consistory of Princes of the Royal Secret, and their Deputy, brother Morin, and his Deputy, brother Hayes. We will not trouble ourselves with the Deputies in this matter; but a close inspection of the characters of their employers will be very profitable to the right understanding of Free Masonry.

Without pretending to say, or to know, what Sublime Masonry is, we may inspect the character of the fountain from which it comes to us. If Sublime Masonry be of a nature in the least degree suspicious, a pure origin will wipe away suspicion; but a Deistical origin may excite a doubt of its pretended Christian excellence, not doubted before.

Frederick II. of Prussia, as Grand Commander and Protector of Masons throughout the two Hemispheres, demands the first notice. In his train will follow his Grand Deputy, Chaillon de Jonville, with his associates, Prince de Rohan, Duc de Choiseuil, and others; the Grand Commander in Sweden, Prince Charles; and in France, the Duke of Orleans, &c.

It is abundantly evident from these pages, that *Sublime Masonry*, as it is falsely called, claims to be a most Christian Institution, and may be it is; good Christians have been within its veils; but if the men whom the Sublime Sovereigns proclaim the Grand Commanders of Masonry, were active in the dissemination and faithful in the protection of Christian principles, it is a wonder worth knowing; and if they have, by cunning devices, palmed a false philosophy upon their pupils for true Gospel, it becomes all interested, *to bring them to light*.

What is a conspiracy? A secret combination of men to effect a dark design: whose members have a

watchword and tokens: a name for each other, and a name for their foe, known only to themselves; and in their intercourse with each other the conspirators use their mystical terms, to prosecute their schemes with less danger of detection.

Such a conspiracy in the last century existed against Christianity, and the Grand Commander of Sublime Masons was a principal in it. Frederick of Prussia did not play the jester: he did not enter into the protection and dissemination of the sublime degrees for the sake of the ribbons, and grand honours they bountifully bestow: his object was higher, and less innocent.

The Encyclopedists of France were members of the conspiracy; and Frederick, "the Solomon of the North," was *their* protector and coadjutor, equally with the Freemasons. Their word was, "Ecraser l'infame." Crush the wretch. (See Scott's Napoleon, chap 7, or vol. 1, p. 117.) The name of Christianity, their foe, was L'infame, (the wretch;) the conspirators' name for Frederick was Duluc; for Voltaire, Raton, (a cat;) for D'Alembert, Bertrand by himself, but by the others, Protagoras: and the general name of the conspirators was Cacouac. (Abbé Barruel, vol. 1, p. 92.)

And this is their language, "I am weary of hearing people repeat, that twelve men have been sufficient to establish Christianity; and I will prove that one may suffice to overthrow it."—(Life of Voltaire, by Condorcet, his particular friend.)

In\* a letter to D'Alembert, 24th July, 1760, conspiring

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\* Believing it would be interesting to the reader, and important to the credibility of this nefarious conspiracy, I have verified the references of the Abbe Barruel, and copied them from the original French. Let not the praises of the impious Voltaire be chaunted by the classic youth of our country, in the Halls dedicated to Science by Christian Piety.

the destruction of the *wretch*, Voltaire inquires, "Could not five or six men of parts, who rightly understood each other, succeed after the example of twelve scoundrels who have already succeeded?"\* Observe the date, 1760.

Nor let the reader say, that the impious attempts of Voltaire have no connexion with the Grand Commander of Sublime Masonry; for Frederick, in a letter to Voltaire, of March 16th, 1771, admires his method of *filliping the wretch while loading him with civilities*;† and again, Nov. 25, 1766, styles Voltaire "the God of Philosophy," and represents him as "ascending Olympus, loaded and satiated with glory, *the conqueror of the wretch*, seated on a car beaming with light," &c.‡ (Bar. 1 vol. p. 100.)

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\* Serait, il possible que cinq ou six hommes de merite qui s'entendront, ne reussissent pas apres les exemples que nous avons de douze faquins qui ont reussi.—Volt. Works, vol. 68, p. 127.

† Je n'approuve point l'auteur de la preface de Fleury abrigé : Il s'exprime avec trop de hardiesse, il avance des propositions qui peuvent choquer les ames pieuses : et ce la ne pas bien. Ce n'est qu' a force de reflexions et de raisonnemens que l'erreur se filtre, et se separe de la verite : peu de personnes donnent leur temps a un examen aussi penible, et qui demande une attention suivie. Avec quelque clarté qu'on leur expose leurs erreurs, ils pensent qu'on les veut seduire ; et en abhorrent les verites qu'on leur expose, il detestent l'auteur qui les annonce.

‡ J'approuve donc fort la methode de donner des nazardes a l'*inf.* . . . en la comblant de politesses.—Volt. Works, vol. 66, p. 16.

† Enfin, comble d'ans, rassassie de gloire et vanqueur de l'*inf.* . . Je vous vois monter l'Olympe, soutenu par les genies de *Lucrece*, de *Sophocle*, de *Virgil* et de *Locke*, place entre *Newton* et *Epicure*, sur un nuage brillant de clarte.

Pensez a moi quand vous entrerez dans votre gloire, et dites comme celui que vous savez : *ce soir tu seras assis a ma table.* Volt. Works, vol. 65, p. 353.

Frederick believed that death is an eternal sleep,\* (Let. to Vol. 30th Oct. 1770,) and joined himself with those who attempted to subvert every Christian altar; who urged their warfare with deceit: "Confound the *wretch* to the utmost of your power; speak your minds boldly; strike, but conceal your hand."† (Vol. to D' Alembert, May, 1761.)

And when Voltaire proposes to him open violence with the church, Frederick replies, (March 3, 1767:) "It is not the lot of arms to destroy the *wretch*; it shall perish by the arm of truth and interested selfishness."‡ (Bar. 1 vol. p. 60.)

Voltaire, in a letter to Damilaville, 15th June, 1762, declares, that for the preceding five and twenty years, "he had no other object in view than to vilify the *wretch*."|| (Bar. 1 vol. p. 95.)

In another, to D'Almbert, (Let. 85, 1761:) "*Let the real philosophers unite in a brotherhood like the Free Masons; let them assemble and support each other; let them be faithful to the association. This Secret Academy will be far superior to that of Athens, and to all those of Paris. But every one thinks of himself, and forgets that his most sacred duty is to crush the wretch.*"§ (Bar, vol. 1, p. 69. Observe the date, 1761.

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\* Post mortem nihil est.—Volt. Works, vol. 65, w. 429.

† Ditez hardiment et fortement tout ce que vous avez sur le coeur. Trapper et cachez votre main.—Volt. Works, vol. 68, p. 166.

‡ Il n' est point réservé aux armes de détruire l' *inf.*..... elle périra par le bras de la vérité et par la seduction de l' intérêt.—Volt. Works, vol. 65, p. 370.

|| I do not find a letter of this date to Damilaville.

§ Que les philosophes veritable fassent une confrerie comme les francs-maçons, qu'ils s'assemb!ent, qu'ils se soutiennent, qu'ils soient fidelles a la confrerie, et alors je me fais bruler pour eux cette Academie secrete vaudrait mieux que l'Academie d'Athenes, et toutes celles de Paris; mais chacun ne songe qu' a soi, et en

"Crush the wretch; I tell you then, crush the wretch."\* Let. to D'Alembert, 129. (Bar. vol. 1, p. 99.)

It is not a little remarkable, that this advice of Voltaire's respecting "a brotherhood of real philosophers, similar to that of the Free Masons," was given in the same year with the appointment of brother Morin, to be Inspector General of the New World, &c. by a club of these very philosophers. (The Grand Consistory of Paris commissioned brother Morin 27th Aug. 1761.)—Frederick did not dip his finger into Free Masonry for pastime; nor did these *real* philosophers create an office, till then unknown and never yet submitted to, viz: Inspector General over *all the Lodges of the New World*, for the dissemination of the doctrines they are pleased to denominate "the wretch." And what is more, no man before Frederick claimed to be, or was entitled by others, "*Grand Commander and Protector of Free Masons*;" and some of the Sublime degrees were the invention of his age and philosophic people.†

"What if it were so; who would introduce his anti-Christian degrees into this country? Stephen Morin was a Jew, and M. M. Hayes was a Jew, and without impeachment of their character, they could have no more difficulty in seeking to *crush the wretch*, than Voltaire himself. But I have no wish to further pursue this part of the history at present; it is dark and gloomy. I will return to the club of *real* philosophers, *oublie le premier des devoirs qui est d'aneantier l'inf.* . . . —Volt. Works, vol. 68, p. 163.

Riez et aimez-moi, confondez l' *inf.* le plus que vous pourrez.—Idem, p. 164.

\* N. B. Ecr. l' *inf.* .... vous dis-je.—Volt. Works, vol. 68, p. 262.

† "His character in religion was that of a Free Thinker. Indeed, he not only disbelieved and derided Christianity, but was disposed to deny the existence of a Deity. His court was at once a school of philosophy, and a seat of impiety." (Russel's Mod. Europe, Part 3d, Let. 7.)

to examine into their claim to our confidence in any secret and carefully concealed thing, which first came forth of them to us.

(*To be Continued.*)

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### ADDRESS

*Of the Free Masons of Monroe County to the public, on returning their Charters: adopted by a Convention of Delegates from several Lodges, held in Rochester, on Friday, 18th March, 1829.*

"STRIKE—BUT HEAR."

Anti-Masonry goes bravely on, when twelve Masonic bodies lay down their arms upon the field of battle; nine by this address, and three a few weeks previous. The surrender of their Charters is made with much of that bad grace which naturally accompanies an act performed against the will; and the address reads like a stout attempt to defend in principle, that which in policy, they think good to relinquish from their practice.

But, take it altogether, it is a glorious triumph for the foes of secret societies, that their enemies disband; that they who have defied all earthly sway, cower before the stern gaze of public inquiry, and shrink and flee away under the awful rebuke of public opinion, distinctly expressed by our yeomanry at the polls. They may mutter in the spirit of a whipt schoolboy; they do; but they submit; and that submission, followed by righteousness, is all we ask. That, in the moment of making it, they discover a rebellious disposition, and a good will to do very differently, if their master, the public, would let them, is poor human nature. No rebel against the laws cheerfully yields up his sword; but to yield it, is the first evidence of returning patriotism, and may well encourage hopes of an entire reformation of character. Not even a prisoner of war delights in the defeat, which proves him weaker than his adversary; and while these Free Masons confess "that public opinion, at this time, unequivocally calls upon the fraternity to relinquish their Masonic rights," we pardon the apparent absence of all delight in the act of concession.

This address is signed in behalf of the nine Masonic fraternities, by forty men, some of them known and respected throughout the state; and they are entitled to full credit when they say. "It is not to be disguised, that this concession has cost us a considerable effort, particularly while smarting under the lash of persecution and proscription." But they will think better of this by and by. Per-

secution and proscription are frankly avowed for the annihilation of Free Masonry; and, to the valuable effects of it, these honorable men are competent and excellent witnesses. *Principia, non homines*, is an axiom of Anti-Masonry, and of every other honest party.—Free Masonry, and not Masons, is the object of our pursuit. The unholy oaths of a secret fraternity, we proscribe, and not the unfortunate men, who, with their eyes blinded, have assumed them, and who keep them with a hoodwinked conscience. This republic proscribes monarchy, not to offend the men, who would really prefer a hereditary government, but in its own defence. Our countrymen proscribe aristocracy, not for the sake of shutting out a few able men from the councils of the state; but on account of their preference for a democratic form of government. And it is equally possible and true, that our yeomanry proscribe Free Masonry, neither to offend, nor to disfranchise Free Masons; but solely, in the exercise of their constitutional rights, to provide for their own security. No freeman can take any exception to this; and we rejoice that the Masons of Monroe county assent to its propriety, by the first step toward a full acknowledgment of its justice. They yield to public opinion, their Charters; and, we will cherish the hope, that ere long they will also yield to it, their Masonic oaths.

The committee who draft the address, "*SOLENNLY AVER*, that the alleged and probable perpetration of the death of Wm. Morgan by the hand of violence, has been uniformly condemned by them, and by their Lodges, as an offence, alike obnoxious to the principles of Masonry, to the laws of the country, and the laws of God." At first sight, this seems to be an incredible affirmation, but analyzed, it better commends itself to our belief. "*The alleged, and probable perpetration of the death of Wm. Morgan*," may have been uniformly condemned by each individual of the committee, and by a majority of the different Masonic fraternities which they represent; but not a word is said to deny the part which some of these fraternities took in all the outrages, which were committed upon private rights, and the public peace, in the unlawful seizure, and violent abduction of Wm. Morgan; not a word: they exculpate themselves severally and collectively, from any approbation of the probable murder; and their disapprobation of that, is not too much to be believed on their solemn averment. But they do not ask the public to believe, that they were also perfectly innocent of taking a freeman by violence from his wife and children, dragging him forcibly through the country, and depriving him of that liberty, which was his birthright, and which is the constitutional right of every American citizen. They solemnly aver, that the alleged and probable perpetration of the death of Wm. Morgan, by the hand of

violence, has been uniformly condemned by them and by their Lodges; but they do not aver, or even intimate, that the preparation made by Col. Sawyer and others, to assault *by the hand of violence*, and at a midnight hour, the house of an unoffending citizen at Batavia, 8th Sept. 1826, has been uniformly condemned by them and by their Lodges; they do not intimate that the daring attempt to burn Col. Miller's office at Batavia, 10th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the forcible arrest of a free man at Batavia, with *form* of legal process, and the transporting of him fifty miles to Canandaigua, upon a false charge of larceny, 11th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the arrest and false imprisonment of Col. Miller, in the Masonic Lodge-room at Stafford, 12th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the unlawful seizure and premeditated abduction of Wm. Morgan *by the hand of violence*, at Canandaigua, 12th Sept. 1826, and his false imprisonment in the Powder Magazine at Fort Niagara, *by the hand of violence*, 14th Sept. 1826, has been uniformly condemned by them and by their Lodges; but only that *the alleged and probable perpetration of his death, has been condemned*. Could this have been an oversight, we are among the last who would take advantage of it.— Were it possible, that in their zeal to clear their fraternities of the high crime of murder, the committee could have forgotten the lesser crime of kidnapping and abduction, which is also charged upon them, we would acquit the Masonic fraternities of Monroe county, of any iniquitous part in the Masonic outrages of Sept. 1826, on the faith of their solemn assertion. But positively asserting that he has not wronged the public out of *a million*, will never clear a defaulter from suspicion that he may have helped himself at the public expense to a cool five hundred thousand. Common sense dictates that he should say, if honestly he could: I have embezzled not a million, or *any part thereof*. The million is lost to the public, and the western Lodges are charged with embezzling not only the whole, but the several parts; not only with the murder, but with the abduction of Wm. Morgan. They deny the murder, and as to the *abduction*, they say not a word. No, not a word; but they surrender their Charters: and for this concession, we will believe they disapprove of the the *murder* of Wm. Morgan. When they surrender their oaths, also, we will believe that the *abduction* of Wm. Morgan *by the hand of violence*, has been uniformly condemned by them and by their Lodges, if they will SOLEMNLY AVER that also. But until then, we are compelled to believe, that they both approved and aided the

days to ascertain that fact, as it seemed better to counsel with one principal actors in that outrage in all its connexions, *up to the probable murder* of their victim.

The Lodges of Monroe county will never come together again; we would not have them; and therefore to amend their declaration is impossible. But those of Genesee and Niagara counties, &c. will bear in mind when they throw up their Charters to exculpate themselves, not only from the *probable death*, but also from any participation in the actual abduction and false imprisonment of Wm. Morgan—if they can. And as to the probable perpetration of the death of Wm. Morgan, being “an offence *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God,” say not a word of it. The public will think as they please, and there is a manifest disadvantage in naming the *principles* of Free Masonry in close connexion with equal laws and Divine commandments. The difference appears more striking in the contrast.

Indeed, gentlemen of the committee, there is something wanton and reckless in that declaration, “an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country and the laws of God,” when you know, and from the night of your admission into a Masonic Lodge, you have known, the penalty of an entered apprentice’s obligation. “*The principles of Masonry*” are in most points, what you please, Greek or Jew, Pirate or Christian, Mahommedan or Indian; but in one point they are uniform, *DEATH TO THE TRAITOR*. Every degree of *Masonry*, from the first to the 43d, inculcates and establishes this *principle*. Wm. Morgan was a traitor to Free *Masonry*, but true to his country; and in his murder, the institution illustrated its butchering spirit before the face of the laws, and of a jealous people. It does not comport with the high character of Wm. B. Rochester, Vincent Matthews, and others, to represent “the alleged and probable perpetration of the death of Wm. Morgan, as an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God;” but it savors rather of the swaggering spirit of the harlot, born of Heaven in the day of creation; who conversed with Noah, and Moses, and Solomon; who built the tower of London, *Masonically*, above 700 years ago; and who, at this day, clad in a mock leather apron, dances in the metropolis of the nation, celebrating St. John the Evangelist.

“Let it not be supposed that we mean to admit that there is any thing in *Masonry*, as we have severally received and understood it, immoral in its tendency, in anywise dangerous to either civil or religious liberty, or opposed to the Christian religion.”

They do not mean to admit any thing to the prejudice of Free

Masonry, but notwithstanding, their conduct admits it; and although to them the institution was free from immorality, and void of hostility to our civil and religious institutions, it is far otherwise to the public. The public have unequivocally condemned it. Upon the Masons, we look in this matter, with that deserved kindness, which they undeservedly bestow upon Free Masonry. The institution, in its nature, is evil, and in its practice, is corrupt; it merits neither love nor mercy; but the intelligent and shrewd men, who have been caught in its meshes, who have been grotesquely attired in its short aprons, white, black, and gray, and who, with a halter about their necks, have been dubbed knights of the trowel and plumb-line; they are our brethren, prodigal sons, who left their father's house, and went into a far country in pursuit of wisdom. We will not despise their return; we will forgive their wanderings, and receive them as their demeanor prompts. But it had been better for them to say to their country: "Father, I have sinned," than to attempt a defence of the harlot with whom, some of them, have expended a portion of their patrimony.

"A leading principle of the order," they say, "forbids all interference with the political concerns of the country, or intermingling with the same as a political party."

Where the leading principle of a system is falsehood, all other leading principles are to be distrusted. Falsehood is the leading principle of Free Masonry: the system is false in its origin, (*from Heaven*;) false in its date, (*the creation of the world*;) false in its record, (*Book of Constitutions*;) false in its history, (*tale of Hiram Abiff*;) false in the inducements it presents to love, (*holiness and secrecy, and science*;) false its grand object, (*Charity*.)

And so in the judgment of all dispassionate inquirers, Free Masonry is false in that "leading principle of the order," which forbids an interference with political concerns. It is true, *she* forbids it; but *she* is not true, and does not *truly* forbid it. Free Masonry forbids meddling in politics for her own convenience, as she claims a heavenly origin for her own glory, and as *she* gives alms for her own gain. Let there be a call to meddle in politics, and the mystery is very expert. She sends, in this city, seventy delegates out of eighty, to make a nomination for the Legislature; while the public do not dream that she sends more than ten.

We have recently had occasion to inquire, also in this city, for a Superior or Circuit Judge, to take affidavits deeply interesting, both to the fraternity of Masons and to the public; and we have not been able to find one out of the many, who is not a Mason.—Possibly some are not Masons, but we used our diligence several

who is not under the oaths of the order; and we were reluctantly compelled to give up the inquiry. And, generally, the institution sees in secret, her sons advanced to all places of trust and profit; and, at the same time, publicly charges them to avoid meddling in politics.

This circumstance is one which induces a large and increasing party in this state to ask, in relation to every candidate for office, whether he is a Mason or not. That party is called *Anti-Mason*; and it may be called Federal, or what its enemies please, the strength of its arm, and the purity of its purpose, will discomfit all who oppose it, from the confines of Monroe county, to the utmost borders of our country. Not only Lodges and Chapters, and all other Masonic principalities and powers, quail before it, and in the fair and open field surrender their banners and their charters; but every Mason is individually shaken, and must with his apron, lay off his oath also, to entitle him to equal confidence among his fellow-citizens. An *honest* jeweller will be mistrusted, if he keep a bag of deceitful weights; and though he promises never to use them, he will be mistrusted still. A false balance is a dangerous instrument in the hands of a multitude, who weigh out public favors. It would be hard to say of this, or of that man, "I will not trust him;" but it is fair to say, the whole company are less trustworthy for their possession of unequal weights; and any one who will be an exception to the company, must not only abandon the order, but also destroy his false balance, and his scant measures.

For the Mason to say he has none, will not satisfy. The public decide that he has; that his obligations to the brotherhood are, in relation to his public obligations, like one set of measures with a private seal, which are different from, and therefore at variance with his set of weights and measures having the public seal. And all men know that honesty can neither use, nor *possess*, two sets of weights and measures; one set for the brotherhood, and another for the *profane*. The fraternity will not be allowed to retain public confidence, and also, to retain their obligations to keep a *brother's* secret, which they would expose in a neighbor; their obligation to apprise a brother of approaching danger, which they would leave to fall on the head of a neighbor; to go on a brother's errand, which they would not go upon for their neighbor; to respect a brother's wife, and sister and daughter, while they are Masonically free to to abuse the family confidence of their neighbor; and to risk their life for a brother, though a barbarian, when they would not risk it for their neighbor and fellow-citizen. These obligations, the public believe and we know, are obligations of Free Masonry; and the reader will judge how far they entitle those who *will keep* them, to

that perfect confidence, which a candidate for *public* favor ought to inspire.

The citizens of the Western District of New-York, have decided that these obligations unfit the members of the Masonic fraternity for any place of public trust; and the Masons of Monroe county, have assented to the justice of that decision, *by the voluntary surrender of their charters*, and by "yielding submission to the imperious judgment, which *intolerance*, (they say,) has pronounced."—By submission to this "*intolerance*," they expect to restore themselves to public favor; and by surrendering their charters, they expect to avoid "the sweeping denunciations, which have been so prodigally lavished upon them." The institution of Masonry still remains pure in their sight, and fit to unite them again "in social bonds," whenever "fell suspicion" shall have removed from them "her jaundiced gaze."

By yielding willingly their charters to reproach, they acknowledge what, by maintaining the purity of Free Masonry, they deny, that the indignation of the public against the *institution*, is just.—The reproaches of which they complain, rest upon them as *Free Masons*, and not as citizens. So they regard it, and disband their Lodges; so they regard it, and resign their Charters. Thus they think to avoid the odium of Free Masonry; thus they "repair to the threshold of conciliation and expostulation." There, as Anti-Masons, we meet them, and inquire, "do you cease to be Free Masons by throwing up your Charters? Are not the oaths of the order, the ties of mystic brotherhood between man and man, still upon you? You have resigned your Charters to avoid the reproach of being Free Masons, and you yet maintain the righteousness of the institution? You acknowledge that the reproach is just; and on whom or on what could it rest? On you, as members of the Lodges, or as citizens? Not as citizens; for the resignation of your Masonic Charters yet leaves you worthy citizens, and the reproach is, you think, removed. Neither could it have rested on you as individual Masons; for that would imply a personal responsibility, from which the resignation of a Charter could not release you. It must, then, have rested, where it still rests, upon you as members of the mystic order, held by its ties, and bound by its obligations. From these, you are not released by the resignation of a Charter; nor are you by that just act exonerated from the reproach of Free Masonry. You are *Free Masons* yet, entitled to all the rights and privileges and sympathies of the order. As such, Anti-Masons must strenuously, but in a tone of softened feeling, continue to oppose you, altogether resist your claim to public favor, and unhesitatingly prefer others before you for trusts of emolument and posts of official power.